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BAPTIST RECORD

THE "PEACE AND HARMONY" PLEA.

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, L. A. DUNCAN, A. N. ROWE, H. M. LONG, EDITORS ASSOCIATE, MISSIONARY EDITOR, FIELD REPRESENTATIVE.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

IT is asserted that green tansy in liberal quantities placed around where ants are troublesome will not fail to drive them away. It is worth trying.

IT is reported that one single steamship recently brought more than a ton of gold, or \$700,000 worth, in dust and nuggets into Seattle, Wash., at one trip. This begins to look as if the gold mines in Alaska are sure enough the richest ever known. But heaven is infinitely the richer and better place.

WE greatly rejoice with our friend and brother, Dr. B. D. Gray, of Birmingham, in his good work of clearing off from his church a burdensome debt of \$6,500. The Doctor's Mississippi friends will all be glad to learn not only the above fact, but also that his church was never more thoroughly prosperous.

THE proceedings of the seventy-third anniversary of the A. B. P. Society has been received. It is a pamphlet of 134 pages, and contains not only all of the regular proceedings of the meeting but of the reports in full, and also a complete address from each chairman of the committee who read the report. It is a valuable book.

BRO. C. C. Brown, of South Carolina, in his late address at Pittsburg, said he "would not have his Northern brethren think that they had the monopoly of raising fools." We suppose he meant for them to take himself as a specimen of what we of the South could do in that sort of business. His whole address looks vastly like a shower of garter snakes and monkeys tails.

WE observe that Dr. W. S. Penick, who has been pastor of the First Baptist church at Shreveport, La., for twelve years or more has resigned, to take effect on November 1, 1897. This leaves a noble church without a pastor, but we hope not long. The Doctor has a summer vacation, but after that his plans are not known. No doubt, however, he will not be long without a field of labor.

Now, as to our "plea for peace and harmony," which was defeated by the action led by Dr. J. L. Johnson, *The Layman* editor,

it was after this fashion:

Prof. M. T. Martin and a number of his friends, believing that he had been misunderstood, and therefore misjudged and wrongfully condemned by the Convention, and wanting harmony proposed to make a honest and earnest effort to have the matter of difference enquired into by a committee of competent brethren.

Then, the result of those investigations should be made the basis of a final settlement of the whole matter. In this, we thought we saw the better method of solution than the one undertaken by the Convention, and, indeed, the shortest, and above all, the safest. It had been distinctly stated in a public speech that at least fifty men would quit the Convention if such drastic action as was proposed could not be had, and it was quite probable, as it had good reason to think, that many more than fifty men would be disaffected eventually toward the Convention if such principles and methods dominated that body.

Whatever trouble there had been about Martinism, the thing complained of, we thought we saw very much more and worse trouble to come in at this open door, or leech in the walls, whichever it is, and humbly desired to make an earnest effort to prevent it.

Then, again, as it relates to the assumed cause of complaint—"the peculiar views of Prof. Martin," appeared to us, in view of the

views by their author, in which so many of our best brethren had seen but little that was at variance with accepted Baptist doctrine, we could but think an effort like the one proposed, would, if carried out in good faith, bring about the blessed and happy results of "peace and harmony," which all of us ought to desire; and if it did not so result, then it would put Prof. Martin at such a disadvantage that he could not materially hinder or retard the work of the

champions of Mississippi, and thus defeat any purpose to speak out against him? Did not *The Layman* editor scheme in when he saw how high the tide was rising, and make a great show of pouring oil on the troubled waters, and thus seek to cover up its defeat? All of these things were in the air at Grenada, and did not fail to make an impression. Then, *The Layman's* allusion to the action of the late Kentucky Convention on the Whitsitt incident, shows its spirit to be still hostile to the

Mississippi resolutions, and practically in sympathy with Whitsittism.

Now, as to the "Martin resolutions," why did not *The Layman* say that it helped to work the matter up against Martin, but that when it thought the tide was too strong against its pet job of causing the Convention to over-ride the rights of churches, that it again knuckled down and made a great show of loyalty? Also, why not tell how that it and its friends, after working up a counter sentiment on a false issue, it turned again the next day to its former revolutionary purpose with bitter speech and drastic methods, and that it was *The Layman* editor, Dr. J. L. Johnson, who, at the last, made the motion to lay the "plea for peace and harmony" on the table, and thus cut off all consideration and present action on one of the most important matters that had been before the Convention?

That the previous action of the Convention on the "deliverance committee's" report was not satisfactory, is perfectly evident

from the number present who copies.

did not vote, more than of those

who did not vote. There were 260 delegates (and at that hour the Convention was full). Of this number, 101 voted for the report condemning "Martinism," 16 voted against it, making 117, leaving 143 who did not vote at all. The reasons assigned for not voting, as far as we heard, were two: 1. We could not support such action of the Convention in thus attempting to over-ride the authority of the churches; and, 2. "We did not know what 'Martinism' was, as we had never investigated it, and therefore we could not vote intelligently." With so large a majority of that Convention

sent when such a vote was being taken, encourages us more, even

much more, to believe that our course was right in offering and urging the paper that contained

a feasible and hopeful proposition for "peace and harmony."

What effect all of this is to have on the question, remains to be seen. In any event, we do not regret the part we have taken.

We leave it with our brethren, who have known us so long, believing we were right in

"seeking for the things that make for peace," and that "do not gender strife," and will not be ashamed of the record we have made in the life that now

is, or that which is to come.

JUDSON INSTITUTE.

We call renewed attention to the advertisement of Judson Institute, Marion, Ala. Under the

direction of Dr. R. G. Patrick, the last session was a very prosperous one, with patronage from seven states, but the coming session promises to be one of even greater prosperity. The Judson has secured as teacher of art, Miss Ida McMillan, a teacher of great ability, who has studied with the professionals in many of the European art centers. Miss Stakeley, the vocal teacher, is at present studying in Europe, but will be back in time for the opening in September. Send for catalogue of the Judson.

We greatly sympathize with our Bro. S. W. Sibley, in the

death of his father. While the rest of us were at the Convention, Bro. Sibley was waiting at the bed-side of his suffering father, who was called up higher than the time we were leaving Grenada. He was a good man who served his day and

generation well, and after attaining his ripe old age, went home to rest. We knew him as one of

the Lord's noblemen, and faithful servants. We are glad to

print in this issue a suitable tribute to his memory from a friend of the family. May the

surviving son, and other relatives, find abundant grace in their great bereavement.

THE July number of the For-

ign Mission Journal is without exception the finest the Board has ever issued. The pictures are well made, as are the maps of the mission fields, and in fact

everything in it is not only readable but interesting, instructive

and profitable. Send \$3 to Dr. R. J. Willingham, Cor. Sec. Foreign Mission Board, Richmond, Va., and he will send you twelve

copies.

This shows that they have faith in their ability. Those of our

readers who wish to secure a good business education, will do well to investigate the matter, and profit by it.

ATTENTION.

Your attention is directed to the advertisement of the American Business College of Omaha, Nebraska. They offer to give a thorough course of instruction in Book keeping and Commercial Arithmetic by mail free of tuition for advertising purposes.

This shows that they have faith in their ability. Those of our

readers who wish to secure a good business education, will do well to investigate the matter, and profit by it.

OUR FIELD GLASS.

CHRONICLES.

L. A. D.

Sunday (18th) was a good day with the Senatobia saints. We were with the good people, and to the best of our ability filled the pulpit for them at the morning and evening hours. The congregations were good and attentive to the preaching of the Word. The morning hour was given to an exposition of a part of the eighth chapter of Romans; and the night service to a full outline of the proceedings of the late Convention in Grenada. At the close of the morning service a hearty and unanimous call to the pastorate of the Senatobia church was extended to Rev. A. J. Miller of Yazoo City. While we would regret to see Bro. Miller taken from his good work at Yazoo City, yet we hope he may see his way to accept the pastorate of this excellent people. The B. Y. P. U. and Sunbeams had an interesting meeting in the afternoon. Bro. Arnold French, the president of the Union, was unanimously re-elected to the same office. We hope to see both the Union and Sunbeams take on new life. It is with regret that we resign the work here into other hands, but the change may be for the furtherance of the work. We trust it may be so. Our more than five years pastorate at Senatobia will ever remain a green spot in memory, and we will ever feel a deep interest in the work there.

On Monday afternoon we met for a few minutes with the Ladies' Society, and found the members earnestly engaged in their special work. May they be greatly blessed in all their labors for the upbuilding of the Master's cause. The deacons at Senatobia are a noble band of brethren: Brethren J. L. Ham (senior deacon), M. C. Ellis, J. Q. Farmer, B. A. Tucker, H. J. Mitchell; and they are heartily seconded by Brethren M. P. Moore, W. N. Woodruff, J. F. Dean, J. P. Stamps and others. It is Bro. Woodruff who says he cannot keep house without THE RECORD. Then there are other excellent brethren, J. F. Farmer, H. J. Farmer, J. W. Hill, P. M. P. Wait and many fine young men and noble women, not a few God bless and keep them all for his own glory. Sister Meriwether is the leading spirit in the Aid Society, and Sister Mabry and Miss Lizzie in the W. M. S. In fact, we would like to mention them all. Sister Slaton, the Colemans, Dr. and Mrs. Wynne and all the rest. We are now at Courtland for the services to-morrow (25th), but must get these notes off to-night. We are to have Bro. W. E. Ellis, of Greenwood, with us here in a meeting of days, following the third Lord's Day in August. Will not some of the Lord's people who read these lines unite with us in prayer for the Lord's blessing to rest upon us during these special services? We are receiving a number of letters which are full of encouragement as to the Orphanage. Several boxes have recently come, and have notice of others that are being prepared. Pastor Sibley writes that which is the burden of many similar letters: "God bless you in the work. We love you and your work." The General is being handsomely remembered. The Field Glass man is to be at the fifth Sunday meeting of Central Association in August, and present a paper upon "The Religious Newspaper," if the Lord wills.

APPLY AT ONCE.

If you wish to secure enrollment as a free student in the Mail Department of the American Business College, Omaha, Neb., apply for a scholarship at once. The offer of free course by mail, will be open for a limited time only.

Dr. Miller Pain Pill stops Headache.

Bro. Sol. Williams, Bro. N. L. Clarke, of Newton county, had charge of the church. No man has done more for the Baptist cause in Mississippi than Bro. Clarke, and he has never ceased to contend earnestly for the faith once delivered to the saints. He has sacrificed much and endured much, and even now in his ripe old age he is ready for every duty. It was he who urged a mission to the home Indians, and his success, under God, is almost wholly due to his persistent labors.

Through Mt. Pisgah and the General Association, he started and kept up missionary work in East Mississippi many years before the endowment of Mississippi College. Bro. L. only proposed to note the denominational history of the State definitely, since he came into it twenty years ago, and he has done so, capitally and with distinct correctness. Now some good brother do likewise for the twenty years preceding.

In 1840 the Chronicler attended the Convention at Natchez. The Wali Street church was then a live body. It had surmounted serious difficulties of ten years previous. Rev. W. W. Keppel was pastor. Deacon Pendleton was a pillar in the church, and he had a number of faithful co-workers among them the Bonduars, the Hewets, etc. Dr. Richard Harrison, of Columbus, was chosen president of the Convention at Natchez, and the year following at Macon, the last before the war, succeeded by Maj. T. G. Blewett, also of Columbus, at the next session, held in Graftonville, 1864. During all these years little or nothing was done in State missionary work. In deed, there was practically no State Board till 1874; Rev. Columbus Smith, of Meridian, taking the first collection therefore, amounting to \$200, the only church contribution sent to the treasurer that year, it seems, and that was not used for about twelve months. So Meridian led in the work.

Meridian was not an unimportant point before the war. The Baptist house of worship was taken by the Confederate authorities in 1862, first for a hospital and then for an ordination store. There were about 300 members belonging to the church; all except two in the country, and about 20 of the number colored servants. All the male white members, except one or two, were in the army. A few Baptists from New Orleans having located in the town, a movement was put on foot to secure a lot nearer the depot, which was done, and a building put thereon. It was not quite ready for occupation when the surrender brought confusion. Nevertheless, a Sunday School was organized therein May 21, 1865, and the pastor, Rev. Solomon Williams, preached there once a month. A little later Rev. J. B. Hamerlin was called for his whole time. The church never received any outside aid, but was the first in the State to take up a collection for ministerial education after the surrender.

A curious fact relating to Baptist meetings during Federal occupation and reconstruction, is worthy of notice. Among the attendants at the Sunday School was a full Bible class of soldiers, and they always remained to services. It so happened sometimes that the assistant commissary, a Bro. Lowe, preached for us. Prior to the pastorate of

ATTENTION! ATTENTION!

DEAR BAPTIST RECORD—The article of Dr. S. M. Ellis in your issue of July 22, captioned "The Late Convention," page 4, is very fine indeed. It certainly has the right ring along the line of the matters mentioned, and contains words of truth and soberness, as well as words of warning, which all true and loyal Baptists, in Mississippi especially, would do well to consider. I do trust that all of your numerous readers and they are many rapidly increasing who have not read this article of Dr.

Ellis will turn to it and read it right away. I think it would be a capital thing to have it printed in tract form and a copy of the same put in every Baptist family within the bounds of the Mississippi Baptist Convention. I also think that, should the history of Mississippi Baptists be ever written, the historian thereof should see to it that this article of Dr. Ellis have ample room for its appearance at the proper place. If I had known that there was so much of the gold, silver and precious stone Baptist doctrine in the make-up of Dr. Ellis, and such easy and clear expression of the same about him, as is indicated by this article, I would have introduced a resolution at our late Convention requesting him to deliver at our next annual address that Dr. Whitsitt intends resigning his position as president of the Seminary, he has made denial thus:

Will the Convention make a so-called "deliverance" on Guy-Sum following the precedent set at Grenada on "Martinism," or will it retrace its steps, make a deliverance, and decide that the churches *only* have sole and exclusive jurisdiction of such cases?

May it not be that this

is the cause of our failure to meet the demands of our Boards?

Please answer these questions for the benefit of our churches.

Yours truly,

T. J. MILLEY.

ANSWER.

1. Yes.

2. No.

3. Yes; disobedience is just as bad in one case as another; and God will hold his children accountable for their disobedience.

4. It is sad to have to answer, yes.

5. It is a fact to be deplored that we are drifting away from our moorings in many ways.

6. The law seems to be very clear upon that point.

7. I would say that all these things are wrong, and may properly come under the discipline of the church.

8. No. The failure to discipline and the failure to meet the demands of the Boards, both grow out of the same state of spiritual degeneration, evils emanating from the same common cause. It is the live church that exercises discipline and takes an interest in the support of the work of our Boards.

J. R. SAMPLE.

DEAR BRETHREN AND SISTERS:

The Baptist church has decided to try and build a house of worship at this place. The members thereof are poor laboring merciful women and we urge this method of asking the Baptist church; all except two in the country, and about 20 of the number colored servants. All the male white members, except one or two, were in the army. A few Baptists from New Orleans having located in the town, a movement was put on foot to secure a lot nearer the depot, which was done, and a building put thereon. It was not quite ready for occupation when the surrender brought confusion. Nevertheless, a Sunday School was organized therein May 21, 1865, and the pastor, Rev. Solomon Williams, preached there once a month. A little later Rev. J. B. Hamerlin was called for his whole time. The church never received any outside aid, but was the first in the State to take up a collection for ministerial education after the surrender.

1. Is it consistent for a church to exercise corrective discipline to the exclusion of a member for drunkenness or dancing? G. Gay and W. A. Stockton.

2. Is repentance and faith the means of eternal life or fruits? J. E. White and T. L. Moore.

3. Is baptism a means of salvation? J. C. McDade and A. C. Hammock.

4. Sunday School—denominational or union? J. M. Nicholson, J. H. Sanford and T. M. Dunn.

THOS. G. ROSSER.

DEAR BRO. HACKETT:—I am so grateful for the RECORD you send me. I get the Constitution and Home and Farm, but neither is equal to your paper, for I feel so much obliged. Each night I pray for you and many other friends.

Your brother,

W. B. CARSON.

Shuqualak, Miss.

We greatly appreciate the above as coming from one of our most valued, though now superannuated ministers.

WANTED.—\$1,000 to \$1,800

loan for one to three years, on improved city property, centrally located. Worth about double.

State lowest interest, and address City Property, care BAPTIST RECORD, Meridian, Miss.

DEAR BRO. SAMPLE:—Will you please answer through the columns of THE BAPTIST RECORD, the following questions:

What right has a church to withhold a letter of dismission to

a member who is not satisfied to remain longer with the church, no charges being against them who request a letter of dismission to unite with another church of same faith and order? Has a church any right to require a member to state reasons for requesting a letter of dismission? Has a church the right to reconsider the granting of a letter after once being granted, there being no charges against them.

Yours very truly,

A. F. GREEN.

ANSWER.

1. The sovereignty of the church should not be overlooked.

2. If taught have we any right to disregard it?

3. Is not the law of discipline as binding as the law of baptism or communion?

4. Is not the law of discipline disregarded in many instances, men and women living in open violation of the law, and facts known to the churches?

5. Are we not allowing other denominations to influence us in our discipline, conforming more and more to the customs of business and pleasure?

6. Does not our law say, "Withdraw from every brother that walketh disorderly?"

7. Is social drinking, profanity, dishonesty, adultery, covetousness and withholding of support from the church, disorders?

8. May it not be that this

is the cause of our failure to meet the demands of our Boards?

Please answer these questions for the benefit of our churches.

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5. It is a fact to be deplored that we are drifting away from our moorings in many ways.

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7. I would say that all these things are wrong, and may properly come under the discipline of the church.

8. No. The failure to do right that should be corrected. There may be circumstances under which it would be right and proper for a church to grant a letter, though the party did not intend to move away, but that would depend upon the nature of the reasons given. If a member is dissatisfied and for peculiar reasons believes that he would be happier, could enjoy religion more and do more for Christ elsewhere, and that is the foundation of his desire to remove his membership, I think the church would do right to grant him a letter of dismission; and would go further and say that she might commit a moral wrong not to do so. It should be remembered, however, that a church is not in duty bound to always grant a letter for the Seminary. But better that, than the Baptist faith once delivered to the saints.

Louisville, Ky., July 14, 1897.

W. H. WHITSITT.

Do we not know why the good doctor has so determined, unless it is as the Religious Herald says, "He cannot resign now."

Well the fight is on, and we suppose it will be "a fight to the finish." Our own hope is that it may not be "the finish" of the Seminary. But better that, than the Baptist faith once delivered to the saints.

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